



## **NEURO-LINGUISTIC PROGRAMMING (NLP) AS A CUPPING MEDIA: A Living Hadith Discourse**

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### **Abstract**

As a method of traditional medicine, cupping began to be in great demand by the public. Of course, this is an interesting phenomenon to be discussed. With the development of science, especially in the field of therapy, cupping is combined with modern communication techniques, namely Neuro-Linguistic Programming (NLP). The attempt to combine cupping with NLP is a novelty aspect in the study of cupping. This practice is carried out at Kopsen Rumah Sehat Thibbunnabawi, one of the few cupping clinics that use NLP techniques as a medium. Therefore, this article examines how Neuro-Linguistic Programming becomes a medium used in cupping practice. This research is a type of qualitative research using a phenomenological approach. Data collection methods used are interviews, observation, and documentation. Using the descriptive analysis method, there were five research informants, consisting of one therapist and four patients. This study found that: first, understanding of text internalization from cupping hadiths is still limited to the patient's educational

background or practical experience of each individual. Thus, various reasons from patients believe in cupping as a treatment. Second, the application of NLP as a cupping medium makes patients more comfortable and confident in doing therapy. Third, the application of NLP might be a solution so that patients who come are healed physically and psychologically.

**Keywords:** cupping, neuro-linguistic programming, thibbunnabawi

### **Abstrak**

Sebagai metode pengobatan tradisional, bekam mulai banyak diminati masyarakat. Tentu ini menjadi fenomena yang menarik untuk di diskusikan dan dikaji. Terlebih seiring berkembangnya ilmu pengetahuan terkhusus dalam bidang terapi, bekam dipadukan dengan teknik komunikasi modern yakni Neuro Linguistic Programming (NLP). Upaya untuk memadukan antara bekam dengan NLP merupakan aspek kebaruan dalam ranah kajian mengenai bekam. Praktik seperti ini dilakukan di Kopsen Rumah Sehat Thibbunnabawi menjadi salah satu dari sedikit klinik bekam yang menggunakan teknik NLP sebagai medianya. Oleh karenanya, artikel ini mengkaji bagaimana Neuro Linguistic Programming menjadi media yang digunakan dalam praktik bekam. Penelitian ini merupakan jenis penelitian kualitatif dengan menggunakan pendekatan fenomenologis. Metode pengumpulan data yang digunakan yaitu wawancara, observasi, dan dokumentasi. Informan penelitian berjumlah 5 orang, terdiri dari 1 orang terapis, dan 4 pasien. Dengan menggunakan metode analisis deskriptif. Penelitian ini menemukan bahwa: pertama, pemahaman mengenai internalisasi teks dari hadis berbekam masih sebatas latar belakang pendidikan pasien ataupun pengalaman empiris dari tiap individu. Sehingga beragam alasan dari pasien meyakini bekam sebagai sebuah pengobatan. Kedua, pengaplikasian NLP sebagai media bekam menjadikan pasien lebih nyaman dan percaya diri untuk melakukan terapi. Ketiga, penerapan NLP mungkin bisa menjadi solusi agar pasien yang datang tidak hanya sembuh secara fisik namun sembuh pula dari segi psikologis.

**Kata kunci:** Bekam, neuro-linguistic programming, thibbunnabawi

## Introduction

Muslim society's understanding of cupping therapy has the presumption as a traditional healing method. However, along with the development of science, cupping treatment combines modern therapy, namely cupping, with a combination of Neuro-Linguistic Programming (NLP) media. The use of NLP media in cupping has begun to be developed by several therapy houses, including the Thibunnabawi Healthy Home Kopsen Clinic. Cupping treatment at the Thibunnabawi Healthy Home Kopsen Clinic combines cupping with NLP as a communication stimulus to construct patients to think positively.

Neuro-Linguistic Programming is a representation of interpersonal communication, which is part of a psychotherapeutic approach to help individuals to create positive goals within themselves (Purwoko & Kusuma, 2018, p. 4). NLP can change adaptive mal patterns and fear caused by negative self perceptions (Rapikah & Casmini, 2020, p. 109). Especially if someone has positive modalities such as worship, NLP techniques can change abnormal behavior patterns based on each individual's level of religiosity (Hidayat, 2009, p. 17).

Studies on cupping as a tradition in society have not been carried out much, nor research on NLP as a cupping medium. So far, these two topics have been studied separately and seem to have no connection. Research on cupping in the study of living hadith has so far had two tendencies, namely: first, the study of cupping hadith has become a public understanding of the importance of maintaining health (Alawiah, 2020; Umayah, 2014). Second is understanding the blessing of practicing the sunnah of the Prophet (Khikmah, 2018). While the study of NLP has at least two tendencies: first, NLP is a psychological healing method such

as work stress, mental health, and self-management. They were second, balancing the psychological approach with one's religiosity approach (Hidayat, 2009, p. 30). From the trend toward existing research, research on using NLP as a medium for cupping treatment is a new study and has escaped the attention of researchers. Therefore, using NLP as a cupping medium is essential to study.

Several pieces of literature mentioned above as a basis for this research can complete the blank space that has not been studied before. Accordingly, the researcher asked the following questions. First, what is the meaning of the therapist and patient towards the hadith of *hijāmah* textually and contextually? Second, how is the combination of cupping and Neuro-Linguistic Programming in the *thibb al-nabawi* in Kopsen Rumah Sehat Thibunnabawi? Third, why does Kopsen Rumah Sehat Thibunnabawi combine cupping treatment with Neuro-Linguistic Programming? The three questions illustrate how therapists combine NLP as a medium for a psychological approach to patients and cupping as a practiced religious understanding, with an understanding of the importance of health in Islamic teachings.

The assumption in this study is that, first, NLP as a medium in the practice of cupping is motivated by the education of Syarif, who is a graduate of Sufism and Psychotherapy at UIN Walisongo Semarang, and the patient's understanding of the urgency of health with an understanding of *hijāmah* hadith. The patients' understanding of hadith *hijāmah* comes from their educational background and active reading of Islamic literature. However, some do cupping armed with their curiosity about cupping. Second, the practice of NLP carried out by practitioners is adjusted to the patients who come, which was initially carried out by talking between the practitioner and the patient. Third, the emergence of a combination of NLP and cupping as a form of innovation by cupping practitioners so that patients can be more comfortable and calm when

they come for cupping.

This study uses qualitative methods, so the data collection used by researchers is the method of observation, interviews, and documentation. Observations made in this study were non-participant observations. The purpose of non-participant observation is a form of observation where the researcher is not directly involved in the group. In other words, researchers do not participate in the studied activities and only function as observers (Yusuf, 2019, p. 384). Living hadith observation method plays an important role which will provide illustrations directly at the research location. In addition, researchers also conducted interviews with five informants. The informant selection technique was carried out using the snowball sampling technique, in which samples are obtained from one respondent to another through a rolling process. The data (observations, interviews, and documentation) was sorted and selected to obtain the needed data according to the research. The obtained data can be divided into groups according to the concept that the researcher has designed. Then the collected data will be analyzed to produce a conclusion which is the result of the research.

## **Cupping: Prophetic Medicine in Islam**

### *Definition of Cupping and its Types*

Cupping or *al-hijāmah* has various terms such as *canduk*, *canthuk*, and *bekam*; in European countries, it is known as the Cupping Therapeutic Method (Rahman, 2016, p. 26). Even though it has many mentions, its significance remains the same. *Hijāmah* has two meanings. Firstly, *hijāmah* is the method of treatment that the Prophet practiced, and, secondly, is a process of returning something to its proper volume and keeping it from developing. The goal is preventing disease and restoring it to a healthy state (Salim, 2018, p. 2).

According to Syihab al-Badri Yasin, citing the opinion of Ali Muhammad Muthowi that:

*Cupping has a well-known scientific basis, namely that the organs in the body are connected to certain parts of the human skin at the point of entry of the nerves that supply food to these organs in the spinal cord. With this connection, any stimulation that will be directed to any skin in this part of the body will affect the internal organs associated with this part of the skin. This theory is the same as used in Chinese acupuncture to treat diseases. By knowing the map of the division of nerves in the skin and internal organs, it can be known which parts of the skin can be used for cupping to obtain the desired medical effect (Khaleda, 2018, p. 18).*

*Hijāmah* or cupping, is a medical activity that uses negative pressure to suck the surface of the skin and the tissue under the skin so that the blood elements collect under the skin as a whole. This blood-sucking process causes a wound at the suction point (Salim, 2018, p. 2).

There are several types of cupping, but in this paper, the author describes the two types that are often practiced, namely dry cupping and wet cupping. First, dry cupping is done without a scratch or incision on the body. The practice process in dry cupping is to place the cup on a particular object on the patient. The air in the glass is then sucked in using a hose until the glass is in a vacuum, then the glass is held so that no air enters and left to stick for 3 to 5 minutes. After 5 minutes, the cup used will be removed so that a red circle is visible on the skin's surface, forming the glasses. This method is called cupping (Thayyarah, 2013, p. 161).

*Second*, wet cupping was performed by Rasulullah saw. Using scratches on the skin's surface after placing the cupping cup to suck up



some blood in a particular place (Khaleda, 2018, p. 21). The process carried out in wet cupping is to scratch the skin about 1 mm long and 4 mm using a scalpel, and each stroke is made parallel in three lines. After that, the cupping glass is placed again on top of the scratch. After the glass is removed while place a sterile handkerchief or tissue under it, slowly removing the air from the tap. After finishing, the scratch marks must be cleaned immediately with honey or *habbatu sauda* (black cumin) or with an antiseptic liquid (Thayyarah, 2013, p. 162).

### *The History of Cupping*

Cupping therapy, or *hijāmah* is a traditional medical practice known before the Prophet Muhammad's time. It is recorded in history that cupping was practiced by ancient people during the Sumerian kingdom around 4000 BC and continued to develop in several regions such as Babylon, Egypt, Saba', and Persia. At this time, cupping therapy was only devoted to treating kings (Binti Jamari, 2016, p. 11).

Egyptian civilization has practiced cupping since Pharaoh served as king around 2500 years before Christ. Cupping therapy at that time was not limited to royal circles but included the general public. Meanwhile, at the time of King Ramses II, around 1200 BC, healers generally used cupping therapy and combined it with various other treatments (Salim, 2018, p. 2). The oldest historical document records cupping therapy during Ancient Egypt is the Ebers Papyrus or the Ebers Papyrus around 1500 BC. The contents of the Ebers Papyrus describe medical practices during the time of Ancient Egypt, which summarized medicinal and therapeutic ingredients from various aspects, including cupping (Risniati, Afrilia, Lestari, Nurhayati, & Siswoyo, 2019, p. 213). Cupping therapy described in the Ebers Papyrus relates to cupping or *hijāmah* when removing mixed blood found in the body and explains that treatment through cupping can cure many disease disorders. The

same thing is also stated in the Veterinary Papyrus which was so popular around 220 BC (Khaleda, 2018, p. 25).

Historically, the Chinese have practiced cupping. Several works of literature show that China is the family that introduced cupping to the world for the first time. In China, the development of cupping is speculated to have started 2500 years before Christ (Salim, 2018, p. 5). Currently, the people of Indonesia have started to know about cupping treatment. It is estimated that cupping entered Indonesia when traders from Gujarat and Arabic arrived who introduced Islam to the archipelago around the 12th century, although there is no official history (Salim, 2018, p. 9).

In 2014, Cupping Therapy Association (ITBI) had 3.342 members registered as cupping therapists or cuppers, slowly increasing in number in Indonesia. The growth of cupping in Indonesia indicates that more and more people are using cupping therapy as an alternative treatment. Thus, the cuppers strive to continue to prioritize the sterility of tools and materials according to the procedure (Salim, 2018, pp. 10–11).

## **Studies Regarding Cupping Hadith**

In Islam, cupping has advantages and disadvantages. Many hadiths mention the virtues of cupping, the benefits of cupping, the determination of cupping points by the Prophet, an excellent time to do cupping, cupping for people who are in *ihram*, cupping for people who are fasting, and taking advantage of cupping. The Encyclopedia of Hadiths stated that the number of hadiths of the Prophet, which talks about cupping, reaches 175 hadiths spread in the *Kutub al-Tis'ah* (nine hadith canons) (Fauzan, 2017, p. 6).

Among the hadiths that explain the virtues of cupping is the hadith narrated by al-Bukhari:



حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا سُرَيْجُ بْنُ يُونُسَ أَبُو الْحَارِثِ، حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ، عَنْ سَالِمِ الْأَفْطَسِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " الشِّفَاءُ فِي ثَلَاثَةٍ: فِي شَرْطَةِ مَحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ كَيْتَةِ بِنَارٍ، وَأَنَا أَنْهَى أُمَّتِي عَنِ الْكَيْ " (رواه البخاري)

*Meaning: "Muhammad bin Abdirrahim conveyed to us, from Suraih bin Yunus Abu al-Haris from Marwan bin Syuja' from Salim al-Afthas from Sa'ide bin Jubair from Ibin Abbas, the Prophet saw. said: healing comes from three things; cupping or drinking honey and iron stings, but I forbid my people from being stung by fire"(Bukhari, 1422, p. 123).<sup>1</sup>*

The message conveyed by the Prophet. In this hadith, there are three methods of healing in Islam: cupping, drinking honey, and iron stings. However, the Prophet prohibited healing using the third method, and then indirectly, the Prophet explained that cupping was the method applied by the Prophet. However, what needs to be emphasized is that the Prophet did not limit treating illnesses to only the proper two ways based on the hadith above because the two healings described by the Prophet were health practices that the Arabs often carried out at that time (Khaleda, 2018, p. 52).

Ibnu Majah narrated a hadith about cupping and explained that the order for cupping came directly from the Angels to the Prophet during *Isra'* moment so that Muhammad's people would do cupping:

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْصَمِيُّ قَالَ: حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا عَبَادُ بْنُ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " مَا مَرَزْتُ لَيْلَةَ أُسْرِي بِي، مِمَّا مِنَ الْمَلَائِكَةِ، إِلَّا كُلُّهُمْ يَقُولُ لِي: عَلَيْنِكَ، يَا مُحَمَّدُ بِالْحِجَامَةِ " (رواه ابن ماجه)

*Meaning: "From Ibn Abbas, the Prophet saw. Said every time I passed a group of angels at the time of Isra', then the angels called out to me: it is obligatory upon you O Muhammad to*

<sup>1</sup> The study of cupping hadith has been thoroughly discussed by Syafiya Al Khaleda in her thesis (Khaleda, 2018, p. 90).

*cupping*" (Ibn Majah, n.d., p. 1151).

From this, it can be understood that cupping has been around for a long time. However, Islam comes with cupping as an alternative treatment to make its people healthier. By understanding the benefits, the Prophet invited his people to cupping to maintain health.

## **Understanding and Communication Techniques Neuro-Linguistic Programming (NLP)**

### *Definition of Neuro-Linguistic Programming (NLP)*

Richard and John Grinder were the first to use the term Neuro-Linguistic Programming (NLP) around the mid-1970s at the University of California Santa Cruz. Before applying this technique, the two figures studied with several therapists, such as Virginia Satir, a family therapist; Fritz Perls, a Gestalt psychotherapist; and Milton H. Erickson, a hypnotherapist. Then after learning from these three figures, Richard and John Grinder elaborated on a therapy known as Neuro-Linguistic Programming (NLP) (Rahmah, 2019, p. 54).

Neuro-Linguistic Programming (NLP) is divided into three sets of words. First, neuro focuses on the mind and how humans control their mentality. Second, linguistics means verbal and nonverbal language and how to use it in each individual in his life. Third, programming is the effort of every human being to learn to react to definite conditions and create automatic prototypes or programs that have been formed in the neurological system or language system (Rahmah, 2019, p. 54). Therefore, from this series of words, it can be understood that Neuro-Linguistic Programming is an approach to individuals with an effort to change. It can also be interpreted as a field that focuses on intrapersonal communication to increase the quality of both individuals and groups (Triana & Yanti, 2020, p. 19).

Many sources state that Neuro Linguistic Programming (NLP) has various benefits for life. This situation actualizes each individual to try to understand systematically about life. Based on previous research, NLP could overcome individual problems, such as overcoming student stage fright (Rapikah & Casmini, 2020). In addition, NLP also has an influence on self-efficacy for nurses (Triana & Yanti, 2020). NLP therapy also impacts overcoming learning difficulties for elementary school students (Hadi & Zubaidah, 2015). Moreover, the application of NLP techniques can help traumatized individuals through worship (Hidayat, 2009).

### *Neuro-Linguistic Programming (NLP) Communication Techniques*

In practice, there are several communication techniques used in Neuro Linguistic Programming. Here are some techniques used

#### a. Rapport

The use of rapport (familiarity) techniques in NLP is essential because this technique is categorized as a powerful technique in NLP. The formation of the quality of rapport technique relationships is based on values such as trust, togetherness, caring, and mutual understanding. In practice, rapport forms are used to make the relationship between NLP practitioners and their patients (Rahmah, 2019, p. 58).

In its application, rapport has three techniques: pacing-leading, matching, and mirroring. Pacing-leading can be interpreted to equalize the frequency. After this equalization, the leading or patient stage follows the therapist's behavior (Sukmawati, Lestariningsih, & Rahayu, 2020, p. 209). Matching is observing someone and then following that person's behavior (Rahmah, 2019, p. 60). Meanwhile, mirroring matches body language, posture, breathing, and tone of voice to make the atmosphere more harmonious and familiar to patients (Triana & Yanti, 2020, p. 20).

b. Refarming

Refarming is valuable for changing individual perceptions of understanding while focusing on the choice of words valid when communicating. This technique effectively gets a positive response from the person being communicated (Triana & Yanti, 2020, p. 20).

c. Anchor

Individual characters can be sure to follow the stimulus-response prototype, in which certain stimulants can trigger individual behavior. In NLP, learning starts from the internal structure or something that starts with behavior, such as being seen, heard, or experienced. The encouragement that has been formed by behavior continuously then turns into a habit, in this case, good or bad behavior. A created anchor needs to be recognized, assessed, destroyed, or created by strengthening—using the five senses as an internal component of its structure (Sukmawati et al., 2020, p. 206).

d. *Meta Program*

The Meta Program technique in NLP is helpful for filters in the human mind that create mental maps. This technique is proper to make it easier for someone to understand how someone processes information received through the senses that can influence their behavior. Approaches in the meta program can be classified as follows toward (approach) or away, sameness, internal or external, global or specific, and procedural or optional (Rahmah, 2019, pp. 65–66).

At Kopesen Rumah Sehat Thibunnabawi, the practice of NLP that practitioners often use is Pacing Leading which can double in rapport techniques and refarming techniques, because according to therapists, the reason for using these two techniques is because they are more efficient to use and suitable when practiced. According to therapists at

the Kopesen Rumah Sehat Thibunnabawi, NLP as a cupping medium positively impacts patients who come. By doing NLP, reconstruct negative thought patterns that come before cupping, such as fear of being injured during cupping or others, so that NLP provides a particular stimulus to psychological patients to create confidence in therapy and comfort when cupping (Syarif, 2021).

## **The Cupping Practice in Kopesen Rumah Sehat Thibunnabawi**

The practice of cupping using NLP media has been carried out at the Kopesen Rumah Sehat Thibunnabawi Semarang since 2013. Patients who come for cupping each bring quite a variety of complaints, such as fatigue and pain in the spine, and some are interested in the practice of thibunnabawi. The cupping practiced at Kopesen Thibunnabawi adjusts to patient complaints. For example, if the patient feels tired, wet cupping is usually done, while dry cupping is usually applied to spinal or coccyx pain and is usually combined with other techniques, such as acupuncture. In practice, NLP media is used when meeting patients for the first time. The practice was stated directly by the practitioner at Rumah Sehat. Sharif said:

*“When the patient first came, I first observed how the patient’s pattern was so that the application of the NLP method was following the patient who came” (Syarif, 2021).*

According to him, applying NLP is very appropriate before cupping because of proper communication between practitioners and patients. Because from the beginning, there has been a closeness and relationship between the two to create trust between the two. The trust built between the practitioner and the patient can make the patient feel more comfortable in the cupping treatment process (Syarif, 2021).

The type of NLP media often used in the Kopesen Rumah Sehat Thibunnabawi is Pacing Leading, categorized into rapport and reframing techniques. According to therapists, these two techniques are more efficient and suitable in practice. Rapport techniques (familiarity) aim to establish good relationships between practitioners and patients, such as trust, togetherness, caring, and mutual understanding (Syarif, 2021).

In practice, rapport techniques are used to build this positive relationship between NLP practitioners and their patients (Rahmah, 2019, p. 58). At the same time, the reframing technique shapes patient perceptions into positive thinking by focusing on the right choice of words when communicating. This technique is very effective if done positively to get a positive response from the person you are communicating with (the other person) (Triana & Yanti, 2020, p. 20).

### **Internalization of Religious Texts in Cupping and NLP Media as Acceptance of Cupping Hadith**

The cupping practice carried out at Kopsen Rumah Sehat Thibunnabawi is based on the education of practitioners who are graduates of UIN Walisongo Semarang, majoring in Sufism and Psychotherapy. In addition to equipping students with an understanding of Sufism, this department also provides provisions regarding treatment in Islam theoretically and practically. Cupping is taught to students by presenting competent people in cupping practice, and students also understand the theory and practice it (Syarif, 2021). As for the patients who come for cupping, they know the benefits of cupping, which has health benefits (Mulkan, 2021). Some patients understand that besides providing health benefits, cupping understands cupping through existing Islamic literature from books or education found during college. (Annur, 2021; Ma'bad, 2021; Ni'am, 2021). Ni'am even commented that he was pleased when carrying out the Prophet's health practices (Ni'am,



2021). Meanwhile, the use of Neuro-Linguistic Programming (NLP) by Syarif as a cupping practitioner adjusts to the attitudes and behavior of the present patients and begins with conversations about cupping. Usually, Syarif often uses the rapport technique, which aims to attract the patient's heart so that he is familiar with the benefits of cupping, and the reframing technique, which uses positive words to understand the patient about cupping (Syarif, 2021).

The understanding of cupping that is present among practitioners and patients of cupping is influenced by educational background and knowledge about the health benefits that exist in cupping. The educational background that influences practitioners to practice cupping is also the patient who has an educational background that teaches patients that cupping contains health.<sup>2</sup>

The practice of cupping at the Kopesen Rumah Sehat Thibunnabawi is based on belief in the hadiths about *hijāmah* (cupping). Understanding the benefits of cupping as a medium of treatment based on the Prophet's hadith also motivates cupping. The desire to emulate what the Prophet had done, advise his companions, and follow the Sunnah of the Prophet encouraged them to be cupping.

The hadiths about cupping understood and practiced by practitioners and patients of cupping at the Kopesen Rumah Sehat Thibunnabawi are part of the study of living hadiths. Because the study of living hadiths regarding cupping that is developing at this time is based on people's understanding of cupping, it is practiced. As explained by Saifuddin Zuhri, the study of living hadith that is currently being applied is a study of the phenomena of practices, traditions, rituals, and

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<sup>2</sup> It was stated in the hadith coming from Abu Hurairah who said from the Prophet that if there is goodness in the treatment, then it is in cupping (Ibn Hanbal, 1421).

حَدَّثَنَا غَسَّانُ، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِنْ كَانَ فِي شَيْءٍ مِمَّا تَدَاوُونَ بِهِ خَيْرٌ، فَفِي الْجِجَامَةِ " (رواه أحمد)

behavior that are present in society based on the hadith of the Prophet (Anwar, 2015, p. 74; Qudsy, 2016, p. 182).

The cupping practiced at the Kopesen Rumah Sehat Thibunnabawi takes motivation from following the Prophet's sunnah and believing in the theological and medical benefits. Theologically, cupping is a treatment recommended and practiced by the Prophet (thibunnabawi), while the medical benefits are that cupping provides comfort to the body. Their understanding of religious texts also encourages practitioners and patients to cupping. Understanding the Islamic works of literature is to maintain the tradition of practicing leaning on the Prophet (Mahfud, 2021, p. 26). While using NLP media as a combination of cupping treatments is an innovation offered, it also has positive impacts, such as calmness, comfort, and positive thoughts for patients, so that cupping can be practiced more effectively and professionally. This NLP approach makes the Thibunnabawi Healthy Home Kopsen different from other cupping practitioners. Because so far, the practice of cupping in the community is only limited to understanding the two models of wet and dry cupping without any introduction and approach to patients (Umayah, 2014).

Meanwhile, for practitioners of cupping as an effort to continue to preserve the health practices of the Prophet, innovations can also be made in it. This innovation was carried out as a form of a Muslim's effort to maintain existing religious traditions and attract public interest in these religious practices, including cupping. It does not have to be NLP as a development, and it can also be elaborated with other health practices such as acupuncture, reflexology, and others because the Prophet did not limit the treatment that gives health effects to cupping alone (Khaleda, 2018, p. 51).

## Conclusion

Based on the results of the research discussion above, it can be concluded that cupping at the Thibunnabawi Healthy Home Kopsen is the result of patient acceptance of cupping traditions. These cupping traditions are understood by both patients and practitioners based on educational background and also access to existing Islamic literature. Even so, the acceptance of cupping is also based on the pleasure of practicing what the Prophet had done. Meanwhile, there are two models of Neuro Linguistic Programming applied by practitioners: the report card technique, which aims to familiarize oneself with patients, and the refarming technique, which is carried out to instill positive words in patients so that they feel safe and comfortable when cupping. Adding NLP is done as a form of innovation that is carried out to continue to revive the sunnah of the Prophet amidst society.

This research is still limited to studying living hadith regarding cupping from only one material object. Because of that, it is necessary to develop a study of living hadith regarding cupping, which is practiced by the community, and look at the complexity of the community when understanding cupping, which is part of the study of living hadith.

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